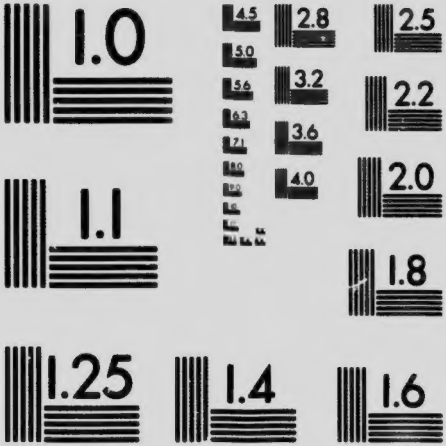


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Rev John Potts D.D.
With Com. of the Author

# SUNDAY OUR SABBATH

PROVED FROM SCRIPTURE AND HISTORY TO BE GOD'S REST DAY,

AND

II. SHOWING WHAT IS MEANT BY THE COMMAND, "REMEMBER THE SABBATH DAY TO KEEP IT HOLY."

## A LECTURE

DELIVERED BY

**REV. WILLIAM McDONAGH,**

BEFORE THE THEOLOGICAL UNION OF THE LONDON CONFERENCE OF THE METHODIST CHURCH, AT ST. THOMAS, JUNE 8, 1901.

*Published by request of the Conference.*

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# PREFACE.

THE following Authors were consulted in writing this Essay on the Sabbath :

1st.—Wesley, and some of the Puritan Fathers.

2nd.—Bishop Ryle, on "The Sabbath: Knots Untied."

3rd.—Gilfillan, on "The Christian Sabbath."

4th.– Brown, on "The Creation and Christian Sabbath."

5th.—Gamble, on "The Christian Sabbath as the Lord's Day."

6th.—Blencowe, on "The Christian Sabbath."

7th.—Spiers, on "The Christian Sabbath as Made for Man."

8th.—Crafts, on "The Sabbath Made for Man."

9th.—The Prize Essay of one hundred pounds, offered by the Tract Society, on "The Sabbath: its Origin, History; and the Lord's Day Shown to be the Creation Sabbath Established by God for Man," by the Rev. Micaiah Hill, author of "The Sabbath Primeval," etc.

10th.—Max Müller's sixth Lecture on "The Origin and Growth of Religious and Weekly Measurement of Time Among the Nations."

11th.—"Creamer's Theology of the Words of New Testament Greek."

# SUNDAY OUR SABBATH.

## *FIRST PART.*

## SCRIPTURAL DOCTRINE AND OBLIGATION OF THE SABBATH.

### I.—THE FIRST DAY OF THE WEEK SABBATH ORIGINATED BY GOD FOR MAN.

SAYS the Lord Jesus Christ, "The Sabbath was made for man." This Divine utterance is explicit, and no doubt decisive, as to the intention of God in the establishment of the Sabbath for the race. There seems no ambiguity in the revealed fact that, as the heavens and the earth were finished, God is said to have rested the seventh day from all His work which He had made. And the further revelation is made that He "blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made" (Gen. 2: 3).

Moses also relates the fact that this was the first day of man's time on earth, and the first day of man's week, and, further, that it was the seventh day of

God's work. This first mention of the Sabbath is in connection with the completion of creation's work by the introduction of man on earth, and his first day was to be spent in adoring and worshipping his Maker. It makes no difference to this question of the origination of the Sabbath, whether the days were geological epochs or natural days of duration. It is the rest of the Creator that is symbolized and the work of creation that is commemorated, and not the manner or duration of the work. So, then, the appointment of the Sabbath as the seventh part of time is coeval with man in Eden. There is no room left in this statement for the exercise of fancy or speculation, but the operation of sober judgment and correct exegesis.

The words "blessed and sanctified," as used here, are to be understood by the meaning attached to those words in other parts of scripture. For instance, in Exodus 13: 2, "Sanctify unto me all the firstborn from their birth among the children of Israel, both of man and of beast: it is mine." That is, separate them for my service—set them apart. Also in Exodus 19: 10, 22, 23, "And the Lord said unto Moses, Go unto the people and sanctify them to-day and to-morrow, and let them wash their clothes. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them. Set bounds about the mount, and sanctify it." In these passages, and in many others, these words are used in the sense of being set apart for the service of God, such service

to be rendered by man under Divine authority. There can be no other meaning attached to the same word in Gen. 2: 3. The teaching is that God separated the seventh part of time as a Sabbath day from the six days of labor by men, this seventh part to be employed in the worship and service of God. This doctrine is fully borne out by the words of the fourth commandment, as found in Exodus 20: 8-11. The word "bless," when used to express an act of God in scripture statement, signifies to confer benefits happifying in their influence on men; see Gen. 1: 22. "And God blessed them, saying, Be fruitful," etc. In the 28th verse, addressing the newly created man, it is stated, He "blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Such is the meaning of the words "blessed it," in reference to the Sabbath. It was intended to confer benefits of a gracious and spiritual character on men.

Made in the image of his Maker, man was capable of apprehending the principles and the mode of the works of God, and by his moral nature capable of sympathy with all that was holy and righteous, true and benevolent, in the character of God. The need of man, both intellectually and bodily, was met in the institution of "the Sabbath for man." Constituted as man was, and is, for everything human, time was a necessary condition, and as the needs of the body

occupy a large portion of time, so also the separation of a portion of time was necessary from the secular to the sacred, for the welfare of our moral and spiritual life. In such an appointment, then, as the setting apart of the seventh part of time by our Creator at first, we must find a perpetual adaptation to men as a race.

One other word, used in originating the Sabbath for man, deserves special attention and investigation, viz., the word "*rested.*" God rested on the seventh day. This is a wonderful declaration, and more strange and peculiar still by the form it afterwards took in Exodus 31: 17, where it is said that on that day "He rested and was refreshed." So inviolable is this rest of God, that even our Lord Himself declares in the Gospel by Matthew 12: 5, that the priests in the Temple, while performing the service of God, profaned the Sabbath rest, and are guiltless. It is God's resting that is here spoken of, and yet we are required to answer the question, "Has thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" (Isaiah 40: 28). It was not rest required after fatigue; the rest was relative—a review upon the completion of work. "My Father worketh hitherto, and I work." "Although," said the Apostle, "the works were finished from the foundation of the world." This rest of God was exemplary. It was a lesson from God to man. Man was to imitate it. God rested to sanctify it, set

it apart for His service; so are we to rest from labor for the body, and from doing our own pleasure on the Sabbath, employing it in service to God and in His worship.

Regarded, then, in the light of God's teaching by example and precept, we are not to spend its hours in indolence or inactivity, for God, the keeper of Israel, neither slumbers nor sleeps, nor is inactive. By a strange perversion there are those who state by an unwarranted assumption that bodily rest merely is that spoken of here, as the Sabbath rest of God. So resting, none can imitate God. God's day of rest endures, a perpetual obligation to obey and serve God, and this perpetual obligation to serve Him by the setting apart of one day in seven for His service is expressive of God's perpetual rest.

### II.—THE PROLEPTICAL THEORY OF THE SABBATH.

The only plausible theory of the observation of the Sabbath, evading the Edenic origin of the Sabbath day and its recognition by man for over two thousand five hundred years, is that of Paley. He labored to show that the Genesis account was only proleptical, or anticipatory of the Jewish Sabbath of after times. But to this conjecture it is replied with destructive force:

1st. That it admits our interpretation of the origin of the Sabbath by the appointment of God in Eden.

2nd. It puts a supposition in place of a recorded fact, and by a figure of speech, without any necessity

for it, contrary to all canons of interpretation. It i nothing but a pure fancy, without any foundation fo the statement, like much of the Higher Criticism.

3rd. It is rightly urged that it is a supposition em ployed to set aside a direct Divine testimony, just a if a man, in order to get rid of the Divine law o marriage, were to say that the words in Genesis 2: 2 were only proleptical, though quoted by our Lord i Mark 10: 5-9, as the Divine law of marriage.

4th. It is against all common sense that a perio of two thousand years should intervene between th establishment of the Sabbath by Divine comman and the practical event itself, and also to crown th absurdity that it should then be restricted to a smal fraction of the human race. No amount of sophistry o special pleading can do away with the fact that th Sabbath was given to our first parents in Eden, an through them to the race of man, beyond all reason able doubt.

### III.—WAS THE SEVENTH PART OF TIME KEPT BY THE NATIONS AS A RELIGIOUS OBSERVANCE?

In answer to this question the bold assertion is made that for at least two thousand five hundred years there is no account of the Sabbath being kept or observed. This bold and foundationless statement is sufficiently met by the fact that the division of time into weeks of seven days was known to all nations whose history has come down to us of the present day as a subject of investigation. A recent writer

on this subject, in an exhaustive examination of this matter, tells us that nothing is more surely demonstrated by recent research than that traces of the original Sabbath law, and consequent division of time into weeks, can be found among primitive nations.

When the families of Noah's sons had become numerous, they sought new territory, and thus laid the foundation of states and empires. They would, of course, carry with them the teachings of their father, Noah, and the rites of that religion which he so faithfully had observed. We would expect, then, to find amongst them some vestiges of a sacred day; and this is precisely what we do find. Unmistakable evidences of a septenary division of time, with arrangement and periodical recurrence of sacred days, and of the dedication of one day to the sun-god worship, are discovered in abundance. In some cases the first day of the week, and in others the seventh day, was held sacred. To Adam it was the first day of the week, but according to the days of creation, the seventh day. The first day of the week was the day generally kept by the nations.

Most valuable results on this subject have been obtained from the explorations of the mounds of Nineveh. From these ruins 30,000 tablets have been found, and the facts revealed have been of the most interesting character. They take us back in history, says George Smith, 2,500 years before Christ. On these tablets Mr. Smith tells us that every seven days of the month were termed *sulum*, or "rest," on which

certain kinds of work were prohibited. (See Rev. J. Johnston in the *Catholic Presbyterian* for Jan., 1881, on "Assyrian Discoveries.") Another interesting tablet, found by Mr. Smith, on which the king's duties on the seventh day were prescribed, translated, reads as follows: "The seventh day, the festival of *Merodach*, a holy day. A Sabbath for the ruler of great nations. Sodden flesh and cooked meat he may not eat. His clothes he may not change. Sacrifices he may not offer. The king his chariot he may not drive. A place of assembly for judgment he may not establish." These, with many other precepts, are given for the observance of every seven days, and the worship they offered to other gods was on the seventh day also.

The fifth tablet of the creation series found says, "On the seventh day He appointed a holy day, and to cease from all business He commanded." The very name *Sabbatu* is found in this ancient language in the days of Noah. The ancient Egyptians measured their time by weeks. In the Sanskrit language of India, its ancient literature speaks of the week, or seven days' division of time. Homer spoke in his day of the seventh day being holy. Hesiod, the Greek writer, tells us that the seventh was a sacred day; and Callimachus calls the seventh day holy. The Chinese ancient literature contains references to the seventh day as sacred, or religious. Max Müller, in his sixth lecture on the "Origin and Growth of Religions," furnishes a most remarkable example of the prevalence of the weekly measurement of time in

the early Vedic times, page 261. From Tertullian we learn that Sunday was a religious festival of the ancient Persians. Porphery declares that the Phœnicians esteemed the seventh day as holy. The Saxon week and nomenclature influences our system of notation, and Josephus asserts that no nation under heaven existed, barbarian or civilized, but what adopted the custom of resting on the seventh day. Philo asserts the same thing. The week, chronologically apart, is as old as time. Goguet, the French writer, informs us of the recognition among the Arabians, Hindoos, Romans, Gauls, Germans, Britons, and Scandinavians, of the custom of counting by weeks and the seventh part of time as sacred. To this list Townsend adds the names of Peru, Chili, Tartary and Japan. All this testimony is beyond cavil, but whether the Sabbath was kept as such by these nations during this long period as given above is nothing to the point. The fact and Divine authority of its institution remain the same; and nothing else can be argued from the words of our Lord, "The Sabbath was made for man."

Nehemiah says that "God made known His Sabbath to Israel." Very true; and this only proves that it was in existence to be made known. The prophet does not say that it was instituted for Israel, which would be a very different matter and statement. So much for its Divine and Edenic origin.

## IV. THE JEWISH SABBATH NOW COMES FOR CONSIDERATION.

It is thought that a period of about twenty-five hundred years had elapsed between the establishment of the Sabbath, as related in Genesis, and the time of the notice to the Israelites of a Sabbath, mentioned in the Book of Exodus 16: 23, during which period we find no mention of a Sabbath in Scripture; although, as we have shown above, traces of its establishment had been found among most ancient nations. In the above chapter of Exodus, we read that the Lord said unto Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily."

There are here certain interesting questions to be solved, if it be possible to find satisfactory answers.

1st. From what day of the week, or point of time, did God direct Moses to count the six days? We submit that if Moses had followed the Egyptian counting or marking of time, the Israelites would not have exhibited the ignorance they manifested of the computation of time, which they plainly showed. We are told that on the seventh day after the first fall of the manna was their Sabbath.

This was a surprise to them, as an arbitary appoint-

ment by God for them, as then manifested by the reply of Moses to their inquiry as to the reason of the arrangement; and he, Moses, said, "This is that which the Lord hath said," evidently referring to a revelation which the Lord had given to Moses some time past in reference to a Sabbath for the Israelites themselves, "To-morrow is the rest of the Holy Sabbath unto the Lord." That the direction for the keeping of the Jewish Sabbath was an arbitary arrangement as far as the appointment of the particular day of the week is concerned, as all other typical ceremonial observances were, must be clear to any careful student of Scripture from the form of the announced appointment of the day. Notwithstanding such announcement, some of the people went out on the seventh day from the first fall of the manna to gather some, and found none. It is plain, then, they were not acquainted with that particular day as the Holy Day. At the same time, it was a moral law unto them as the seventh part of time devoted to God's service, as the Decalogue demands. We are informed in Genesis, 2nd chapter, that in six days God created and made all things, man and beast, but that the seventh day was God's rest. But that rest day was the seventh day of God's work, but the first day of man's life, and devoted, by order of God, to the service and worship of his Maker. It was sanctified by God from all worldly employments. That Saturday, first, was by special command appointed by God *as a fixed date* for the Jewish people as Sabbath, goes without argu-

ment, but that Saturday was the day of the firs Sabbath in Eden, as appointed by God for the race we take it, none but a fanatic would maintain. The Sabbath was, for certain ceremonial reasons, fixed fo the Jews on Saturday at first, but not by the Deca logue. It was recognized and appointed for them before the giving of the moral law on Sinai. The Saturday-Sabbath for the Jews was evidently fixed by special statute to be changed to every day of the week, and pass away when all the rest of the cere monial laws by special statute given by Moses should be met in their great antitype.

It belongs distinctively to a dispensation termed the Jewish Ceremonial Dispensation, being founded upon the terms of a Decalogue peculiar to itself, in the letter, though not in the spirit of its precepts. The unique thing in the Decalogue of the Jewish Dispensation given, was the reason laid down *why* they should keep the Sabbath day holy, see Deuteronomy 5 : 6-21, with a special reference in the sixteenth verse as to the obligation of the fourth commandment peculiar to that dispensation.

There was a Sabbath appointed by God to be kept in each of the three dispensations, Patriarchal, Jewish, and Christian. The position we take in this paper is adopted by fully a score of the best commentators, dictionaries, cyclopedias, and lexicons, that the Jewish Sabbath was and belonged alone to that Dispensation, and was of a movable character. The conclusion, however, seems to be arrived at by a

large number of Bible readers, that for the Jews the seventh day, Sabbath, and Saturday of the days of the week were equivalent terms; but if you note carefully the teachings of Old Testament requirements, there is nothing found there that would lead you to believe anything septenary in the meaning of the word Sabbath, or the Hebrew word from which it is translated. *Sabbath* means the rest of God. It is the rest of the Lord thy God. There is nothing in the word itself to determine the length of that rest or Sabbath. Saturday never was, as a Sabbath-keeping day, a Jewish unbroken custom. Their history was not an unbroken record. For nearly two centuries, from about A.D. 70 until the close of the century, their history was completely broken off. Their history presents you with

(*a*) A Sabbath of one day.

(*b*) A Sabbath rest of two long days.

(*c*) A rest of one year.

(*d*) A rest of two years.

(*e*) A rest of seven years, and then a Sabbath rest of seventy years, see 2 Chronicles 36: "To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfil three score and ten years."

Says Gamble, "Dion Cassius tells us that the Jews made Saturday their Sabbath when they left Egypt, and the Bible says their Passover was on the fourteenth day of the month, and they were freed on the

fifteenth of the month Abib, or on Saturday, which they made their Sabbath, on account of the Exodus. This date became a fixed date with them as our Christmas is a fixed date with us. The fifteenth of the month Abib was their Sabbath, but, as recorded in Leviticus 23: on the fifteenth day of this first month they were to hold the feast of unleavened bread, and then on the morrow after the Sabbath of the fifteenth came the wave offering of first fruits, which would be Sunday, or first of the week, and from that day they were to count seven Sabbaths, and then Pentecost with them came on Sunday on the fifth of the month Sivan. The commandment says, 'Six days shalt thou labor,' so two days are the one Sabbath, made a statute for ever, throughout their generations. From this date, Pentecost, the first day of the week of labor ceases to be Sunday, and becomes Monday, and during the year the seventh day ceases to be Saturday, and falls on Sunday. You will also find that the year will end on Saturday, the sixth day of the week, and the New Year will begin on Sabbath (Sunday), Abib 1st. And Moses again places the shewbread on the tables on that date, the first day of the first month of the second year, as the Lord commanded Moses to put the bread in order on every Sabbath day. Now, the Sabbaths are the first day of Abib, the eighth, the fifteenth, which were Sunday. According to the command, the next day, Monday, is the day of the wave offering on the second year, and you again count from that date seven

weeks, or forty-nine days, and the fiftieth is Pentecost, on the second year, comes round on Monday. No servile work is to be done on that day, so you have the week, according to the Scriptures, for work to begin on Tuesday. Six days shalt thou labor, doing all you have to do, and your Sabbath of seventh day again through this year. The Jewish Sabbath is on Monday, and so until Abib comes round again and it is Monday is the Sabbath, and the great day again is Tuesday at Pentecost; so it goes on for the Jewish Dispensation through the weeks until it comes round to Sunday once more. Thus, the Jewish Sabbath, ruled in its movement by the fixed date of their coming out of Egypt, ever reminds them of that deliverance (Deuteronomy 5: 14, 15), as fulfilled in arrangement by God of the ever-changing Sabbath day of the Jewish Dispensation. Therefore, for the Jewish people, the Sabbath day changed every succeeding year through the centuries, as many times as there were years between the date of the children of Israel coming out of Egypt and the crucifixion and resurrection of our Lord from the grave, or, according as we are told by the septuigant chronology, 1680 times.

### V. THE TWO DECALOGUES IN EXODUS.

"As we have found the date of the first Passover, and then the date of the first Pentecost, which, according to the Bible statement, was that in the third month, which was Sivan, on the third day of

the month, the same day as is stated in Exodus 19: 'Moses went up unto God. And the Lord said unto Moses, go down unto the people and sanctify them to-day and to-morrow, and be ready against the third day, for the Lord will come down in sight of all the people.' So the Lord came down on the third day, which was the fifth of Sivan, from the fixed date of the Passover, which was Sunday, when the Lord came and spoke all these words of the Patriarchal Decalogue on Sunday, amid thunders and fiery flame (*ibid*, chap. 20). And at the end of forty days Moses came down from the mount and the two tables of the law in his hand, written by the finger of God. But when Moses saw the idolatries of the camp, he threw down the tables of stone and brake them before the mount. Does the Bible tell us that the words on the second tables of stone, which Moses, in obedience to the command of God, had hewn out like unto the first tables, bear the same words as were on the first tables, which had been broken by Moses? We answer 'Yes,' for in the first verse of the 34th chapter of Exodus the Lord said unto Moses, 'Hew me out two tables of stone like unto the first, and I will write upon these tables the words that were on the first tables which thou brakest.' And the fifth chapter of Deuteronomy 6-22, says Moses, 'And He (God) added no more, and He wrote them on two tables of stone and delivered them unto me.'

"On that Sunday when the Lord came down on the mount, they did not work that day with any

servile work. Six days work from that day brought them again to Sunday as the Sabbath of the Lord their God, 'Wherefore the Lord blessed the Sabbath day, and hallowed it.' And at once on Sinai we are taken back to the Old Creation Sabbath in commemoration of the creative work of God. The Sabbath given by God to Adam in Eden for Sabbath-keeping, the first day of man's life and the first day of man's time, but the seventh day of God's work, was proclaimed by God as a revelation to man. The people of Israel had been, in Egypt, used to the Egyptian Friday-Sabbath, and how could they know that the Sunday-Sabbath here consecrated on Mount Sinai was the original Sabbath, but by revelation? Hear the Bible again, 'Thou camest down also on Mount Sinai (Sunday, Sivan 5th), and spakest with them from heaven, and gavest them right judgment, and true laws, good statutes and commandments, and madest known unto them Thy holy Sabbath' (Nehemiah 9: 13-14). The words written on the two tables of stone, Moses states, were a covenant, not made with our fathers (Abraham or Adam), but was made with them when I took them out of the land of Egypt. And what is the distinctive point of difference between the ten commandments made with Adam, say, for the race, and that given to the children of Israel? It lies in the reason given in the fourth commandment. That given to Adam required a fixed Sabbath—seventh day Sabbath; but the fourth commandment given to the children of Israel coming

up out of Egypt, required a changeable seventh Sabbath, bringing them back every year to a fixed date, in remembrance of their deliverance from Egyptian bondage. For that reason they were to keep their Sabbath as appointed them on the tables of stone, and unlike the fixed creation Sabbath, or seventh day Sabbath of creation and of Christianity. Thus the eighth day of the Jewish Dispensation, revealed by God on Mount Sinai, became the Sabbath of the Gospel Dispensation."

As Christ was the great antitype of Jewish sacrifices and ceremonies, so the seventh-day Sabbaths of the Christian economy remain the great antitypes of their eighth-day Sabbaths. No direct command was required to effect the change from the ceremonial Jewish changing Sabbath to that of its antitype, as no direct command was required to do away with the sacrifices of slain beasts when the great Christian Sacrifice was offered on Calvary. The great Lord of the Sabbath, who first arranged that the first day of man's life, and first of his week, should be dedicated to the service of his Maker, restored it again to its original authority, and day, for the race, its observance being first announced by God in the moral law, as part of our duty to God and His service.

### VI. CONSEQUENT MORAL OBLIGATION OF SUNDAY SABBATH OBSERVANCE.

It is objected by some that if the Jewish changing Sabbath was by statute for them, it cannot be proved

to be of general obligation for the race as a moral law to be observed by all men. We assume that it will not be denied that the Sabbath under all dispensations is substantially one, with only circumstantial difference suiting each dispensation. In the second chapter of Genesis we are informed that God set apart the seventh day of creation's work, which, as the Scriptures plainly show, was to be dedicated to the worship and service of God. We are informed that God blessed the seventh day and sanctified it. It cannot be conceived for a moment that God blessed the day for Himself, and not for man, and set it apart for the worship of God by Divine authority. We cannot understand the word "sanctify," as applied to the seventh day, for man to rest as God rested. But "God is a Spirit," and rests not for the same reason as man. God has completed His work through the day-ages of the past, and man, the crowning completeness of that work in creation, is informed of that completeness as finished, and on the first day of man's time and life God rests in the finished goodness of His works. It is the announcement of God the Spirit, who originates and consummates His work, and the same Spirit pronounces it very good, and rests in the completeness of His work done—rests not because He is weary, but because the work is finished, and the express likeness of Himself—is worthy of Him, and needs no repetiton. Oh, there is something sublime in the record, primeval as it is! "Thus the heavens and the earth were finished, and all the hosts of them.

And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it: because that in it He had rested from all His work which God created and made." And at the completion of which it is meet that man, made in the image of God, should remember the Sabbath to keep it holy; should perpetually hallow and sanctify the day whose establishment is God's witness to Himself as Spiritual and supernatural, and whose keeping and observing in holiness is man's perpetual witness to *himself* of *his* spiritual and supernatural origin in the likeness of God. It is intended evidently by God, in its perpetual obligation and sanctified employment, to raise man to the true spirituality of his God, enabling him to rejoice in communion with the Father of Spirits. This is the reason of the Sabbath, and foundation of its law, which remains perpetual in its obligations so long as the reason remains. Instead of the fourth commandment, then, being merely a positive or arbitrary injunction, the true view of its origin and reason shows us the very ground on which the application of the other nine rests. They are not given to material natures, but to spirits. They have no significance save to a free-will agent, and it is only in the fourth commandment that the free will is evidence of their universal application, so that neither the old nor new dispensation could change their continued obligation on men. We are told the fourth commandment is

only a shadow of good things to come. "But the body is of Christ." We admit at once that the unlimited sway of the fourth commandment should be as clear and unmistakable as any of the other nine precepts. It is also said this is far from being the case. But, remember, those who confound the Sabbath of the fourth commandment with that of the changing Hebrew Sabbath forget that the Hebrew Sabbath was not by itself the Sabbath of the ten words *spoken by God.*

It is repeated, however, by men, that the fourth commandment is not a universal precept. We enquire, then, what is a universal precept? Surely a precept does not require to be universally acknowledged by men in order to its being a universal precept. It may be true and binding on all men, and yet not be perceived as universally binding by some men. The light may shine in the darkness, and the darkness comprehend it not; not because the light does not shine, but because darkness is darkness. Is it not quite reasonable to believe that there are many in this world who do not perceive the universal and abi obligations of the other nine precepts of the ten d they are taught and trained to see and perceive their obligations? The distinction sought to be established between the fourth commandment and the other nine, as a positive and arbitrary enactment, and different from the others, resting as they do on plain and absolute principles of righteousness, cannot be admitted or maintained in reference to anything God

has enjoined in the "ten words," or in any of His precepts. He does nothing arbitrarily. All His acts and precepts are perfect. There must be an eternal and unchanging reason for them all. Could men come to see His laws in the ten commandments as He sees them, they would never dare to make the mistake of asserting a distinction, such as they attempt, between the fourth and other precepts of the ten, as though God makes His reason plain for the obligation of the nine, while there is, as they say, no such reason given for the fourth. Is it not a matter of surprise that men do not see the reason for its perpetual obligation in the command itself as plainly given, or more so, than in any of the other precepts? "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Here is the reason given for the Divine injunction, "Remember the Sabbath day, to keep it holy." If we will only observe this reason thus given by God, and when we see its wondrous meaning, we can never doubt the perpetual and universal obligation to keep the Sabbath day holy. What does it mean, then, when it is stated that God rested from His work, and therefore commanded men to rest from theirs? Man becomes weary from his labor, and needs rest for the renewal of his strength, and refreshment; but this cannot be said of the Creator. He has wasted no power in His work for which He needs restoration. Man finds rest a recreation from his own work, and as directed by God employs that time in worship, from which he

rises with strength renewed to perform his work, and finds such rest and recreation a wise and merciful arrangement—wise to have his stated times for rest. This is only incidental, and does not show at all the high significance of the reason why God requires his worship and his service. Moses says, "God spake these words to men out of the midst of the fire, and He added no more." On the other hand, all that was merely typical and merely ceremonial was communicated to the people through Moses, as was the ceremonial changing Sabbath of the Jews; but what God chose Himself to utter personally and directly to the people were the eternal verities of law.

"The marked difference, as we find, in the manner in which the fourth commandment was proclaimed and mere ceremonial observances were announced—the former uttered with awful solemnity and in awful words, in public, by God Himself: the latter written on stone for the Jews amidst the obscurity of clouds, on the top of Sinai, and sent through Moses. The concise style of the one and the prolixity of the other, the oppressive nature of the ceremonial and the human design of the other. These ten words, then, and not the accompanying statutes written by the hand of God alone on tables of stone and preserved in the Ark of the Covenant, because it bore the record of testimony as to what was the will of God, the announcement of which to the people is God's covenant with them. God's work in His kingdom of grace is thus in analogy with His work in the king-

dom of nature; the individual rests upon the species —the particular is upheld by the universal; the laws which are of local application, and which are merely for a time and a certain people, are grounded first on a law world-wide and eternal."

But the fourth commandment gives the Sabbath a position among the moral laws which are in their nature of lasting obligation on all men. And we take the position that if any of the laws in the Decalogue are, and embody the principles of moral law and order, we maintain, then, the fourth commandment belongs to the same order, standing as it does in the table embracing our duty to God.

## *SECOND PART.*

### WHAT IS MEANT BY THE COMMAND TO "KEEP THE SABBATH DAY HOLY"?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." (Isai. 58:13, 14).

#### I.—WHAT, IN THIS CASE, IS MEANT BY THE WORD "HOLY"?

What we understand by the meaning of the world *holy*, as employed in other parts of God's Word, we apprehend, may guide us to a right estimate of what is meant by the command to keep the Sabbath day *holy*.

There is only one word in biblical Greek, in either the translation of the Old Testament by the *seventy*, or in the New Testament, by which the right concep-

tion of the meaning of the word can be expressed, viz., *αγιος*. The conception embodied in this word pervades the Bible throughout. It moulds the whole of Divine revelation, and the conception embodied is purely of Bible growth. The word, from the first mention of it by God to Moses at the burning bush to the end of Revelation, is but expressive of God's wonderful interference in behalf of men, in bestowments conferred and deliverances wrought out for them. How aptly was this thought brought out in the song of Moses and Miriam on the banks of the Red Sea? "Who is like unto thee, O Lord, among the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders?" Wonders of unselfish deliverances wrought out for men. Thus the holiness of God was first manifested in the working out of a great deliverance for His people, and thus sanctifying or separating them to and for Himself that all nations might through them be helped and blest. They were to be guided in national life to this end and design by the laws of God, teaching them unselfish efforts for the welfare of nations in moral and religious life. "Ye shall be holy, for I the Lord your God am holy."

Here, then, we apprehend, we strike at once the meaning of the word holy as applied to the keeping of the Sabbath, and as Christ Himself employed its hours when He went about doing good among men. Here, also, it appears how fully, in keeping the Sabbath day holy, righteousness is the requirement of God and the goal to which the law of the Sabbath

would lead us, as the requirement of the Decalogue leads in every case, separating, as it evidently does, the Sabbath from all selfish usage in adoring and worshipping God, aiding and blessing men as we may be able to bestow blessing unselfishly on them.

In thus enforcing the claims of the Sabbath law of God on men we must not forget that in human society we have two classes of men, first, the true Christian, whose life's aim is to obey God's law as the rule of His holy Sabbath, as we are told it is; and then we have the natural man, not at all aiming at the keeping of God's law, in obedience to God, unchanged in heart, following the bent of his own selfish ends and will, not subject to the law of God, neither can be. In enforcing on him even a form of Sabbath observance outwardly, we are forced to employ the Christian law of human society, termed the law of the land; whereas the true Christian delights in obedience to God, to keep the Sabbath day holy from love to God and to men.

## II.—CHRIST'S DOCTRINE AND PRACTICE OF SABBATH OBSERVANCE.

The Sabbath, as we have shown in the former part of the paper, was instituted at the time of man's creation, and stands in an important and close relation to Christianity from the fact that the founder of the Sabbath was the Creator of man and the Being that instituted the Sabbath. And we desire to maintain here that the Divine founder of Christianity was

co-equal in person with the Father in forming the worlds and producing all created things. Thus as Lord of the Sabbath which commemorates the work of creation, and hallowed it, as the rest of God, He legitimately built the Sabbath into the fabric of His Church, its faith and its practice, and made laws to be observed to guide His believing people as circumstances required. "His life was the light of men." The Son was not absent in primeval times He is the Jehovah of the Patriarchs, the only begotten Son of God. (John 1:14.) "The image of the invisible God, the firstborn of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." (Col. 1: 15-17.)

He is the Son by whom God hath spoken unto us, "whom He hath appointed heir of all things, by whom also He made the worlds." (Heb. 1:2.) Without Him was not anything made that is made." (John 1:3.) "Who created all things by Jesus Christ." (Eph. 3:9.) As the Author of Creation, then, He claimed to be Lord of the Sabbath, and made it commemorative not only of creation but also of redemption; and, in reality, redemption is a part of creation. It is a moral and spiritual creation, and should have a corresponding memorial. We find that on this day He rose from the dead. (Matt. 28:1, Mark 16:1, Luke 24:1, John 20:1.) The whole of the day was spent

and devoted to various appearances to the women and to His disciples, and in conversations with them upon the Scriptures. The disciples on that day in their meetings were blest by the Saviour in a special manner. As to the time of its original institution, our Lord by His utterances accepted its Edenic appointment in giving His sanction and seal to the Mosaic narrative. In one instance He referred to marriage as ordained at the beginning (Matt. 19:4, 5), the record of which in the Mosaic writings is essentially associated with the appointment of the Sabbath and its sanctification. Our Lord reinforced the decalogue and declared its precepts binding, (Matt. 19:16-19); and when He asserted that the Sabbath was made for man, He no doubt indicated His sovereignty over the Sabbath by claiming to be the Son of man, as in Divine sovereignty and in virtue of that supremacy He had made the Sabbath for man, when man was created by Him.

The sacredness of the day and the obligation to keey it holy is plainly manifested by the example of Christ. He who stated to John at His baptism that it became Him to fulfil all righteousness, all the law of God, was present at the reading of the Scriputres in the synagogue on the Sabbath day. (Acts 13:27.) He frequented those places of worship, and taught on the Sabbath day. (Matt. 12:9.) On occasion of these visits He performed several of His great miracles of healing. (Mark 1:21; 6:2, Luke 14:16, Matt. 12:9, 13, Mark 1:2, 3; 3:1, 6, Luke 4:16, 40

6:6-11; 13:10-17.) These records prove without question His ordinary methods of keeping the Sabbath holy. He so observed the Sabbath in worship and works of benevolence to men as to vindicate its true intention and character. It had become so debased by the subtleties and restrictions of the later teachers of the law among the Jews, that it had, in observance, been degraded into a monstrous absurdity. Our Lord threw Himself into conflict with their teachings, and He who purged His Father's temple as a house of prayer for all people, purified His Father's Sabbath from Pharasaic profanation. Let us examine a few of these cases as narrated by the evangelists. Our Lord and His disciples were passing through a corn-field on their way to the synagogue on the Sabbath day, when His disciples began to pluck the ears of corn and to eat, being hungry. They were at once taken to task by the Scribes and Pharisees as law-breakers, but our Lord at once defended His disciples from the Scriptures by citing the instance of what David did and the men that were with him when hungry, entering into the house of God and eating the shew-bread, which was not lawful to eat but by the priests, and were blameless. They, the Pharisees, did not recognize the law of God in Deut. 23:25. "When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing corn." And our Lord declared the Sabbath made for man.

Another instance of their charging our Lord with a breach of Sabbath law was when at Bethesda's Porch He healed the impotent man, and told the man to take up his bed and go to his house. Again, when He anointed the eyes of the blind man with clay on the Sabbath day (John 9 : 14). On the Sabbath day He cured the man with the withered hand (Matt. 9: 13), and again, the woman loosed from her infirmity on the Sabbath (Luke 13 : 10-17). On another occasion he went to the house of a chief Pharisee to eat bread on the Sabbath day. He went by invitation, but not as is usual with people, to eat and drink, and engage in the common conversation and topics of the hour; but here was an opportunity to reprove pride and do good to men by healing the dropsied man. It is plain from the Book of Nehemiah (8 : 10-12) that there arose a custom among the Jews of inviting the poor on the Sabbath, by some wealthy man, to come and eat bread. This was such an invitation, and such guests were there. He Himself had not where to lay His head, and the sick were there. Feasting on the Sabbath was blameable among the Jews. Seeing the dropsied man there, our Lord enquired of the chief Pharisee, as no doubt from our Lord knowing their thoughts, and putting the question if it was lawful to heal on the Sabbath day, they expected He would. But they remained silent, so He answered His own question and healed the man, showing them and His people forever from His example it is lawful to do good on the Sabbath day to the bodies or souls of men.

Another great truth taught by our Lord Jesus Christ was, that the Sabbath should continue to be kept after His resurrection and ascension. It is surely inconceivable that He should have left such an example of obedience in keeping the Sabbath day *holy*, and in conformity to His Father's acts of holiness, and taken such pains to guide conduct on the Sabbath, if as an institution it should pass away in observance in a few months' time after He was gone. There is one expression of Christ's in particular which can only be interpreted as showing that He intended the Sabbath to be observed in after days as He indicated. When describing the awful calamities that were to befall Jerusalem at the time of its destruction by the Romans, He bids His disciples to pray that their flight be not in the winter or on the Sabbath day (Matt. 24 : 20). It appears, then, from the example and conduct of our Lord in Sabbath-keeping, that He left a complete recognition of its claims on His people and as an important and solemn ordinance of God, and regarded it as valid that during our life here on earth we should spend Sabbath hours in works of piety, benevolence and necessity.

### III.—SABBATH-KEEPING AND VIOLATIONS.

Among the most important and impressive of the Divine commands are those that relate to the observance and keeping of the Sabbath day holy, and among God's most gracious promises are those connected with obedience to these commands. "Ye shall keep

my Sabbaths and reverence my sanctuary" (Leviticus 19: 30). The antiquity and Divine authority of the Sabbath, its influence in promoting spirituality in Christian life and conduct with refinement in society, its power to conserve the physical health of man and animals employed as beasts of burden, render it a vital point to know the rules by which man should hallow the Lord's day. The passage from the Bible that stands at the head of this paper is an invaluable compendium of g[illegible]e. We submit that to fall short of practical ob[illegible]nce to the duties it enjoins, is to forfeit the fulfilment of the promises it contains. But we are told that the portion of Scripture quoted relates to the ceremonial Sabbaths of the Jews, and has been done away. But we answer with overwhelming force, that such an interpretation is but an evasion of truth, for the text is particular to inform us that it refers to one particular Sabbath. The word is in the singular number, and evidently beyond all sophistry refers to the Sabbath of the Decalogue, and localizes God's holy Sabbath alone. A simple and faithful exposition of these texts are sufficient as our directory in so many words spoken by God for the specific purpose of law and guidance to His people so as to keep the Sabbath day holy. Whether we look at the letter or spirit of the command itself, or the requirement of these texts, an integral Sabbath is the Christian's Lord's day—"Six days shalt thou labor and do all thou hast to do." God's rest was not part of a day. Six whole days are given to men for

secular work and labor for the body; and it is not, and cannot be, too much for the soul and for God to demand the whole of one day as the Sabbath of the Lord thy God.

## THE CHRISTIAN DISPENSATION DECALOGUE.

1st. "Thou shalt worship the Lord thy God. God is a Spirit, and they that worship Him must worship Him in spirit and in truth." (Matt. 4: 10; John 4: 24.)

2nd. "Dearly beloved, flee from idolatry." (1 Cor. 10: 14.)

3rd. "Swear not at all; but let your conversation be, yea, yea; nay, nay: for whatsoever is more than these cometh of evil." (Matt. 5: 34 and 37.)

4th. "There is left, therefore, a Sabbath-keeping to the people of God. For he that is entered into God's Sabbath, he also hath ceased from his own works as God did from His." (Hebrews 4: 9-10.) (Original and Greek reading.)

5th. "Children obey your parents in the Lord, for this is right. Honour thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth." (Ephesians 6: 1-3.)

6th. "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." (1 John 3: 15.)

7th. "I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5: 28.)

8th. "Let him that stole, steal no more." (Eph. 4: 28.)

9th. "Wherefore, putting away lying, speak every one truth with his neighbor, for ye are members one of another." (Ephesians 4: 25.)

10th. "Covetousness, let it not be once named among you, as becometh saints." (Ephesians 5: 3.)

These precepts are the Christian's Decalogue, written on fleshly tables of the heart.

But some may teach that the rest here spoken of in the fourth chapter of Hebrews has reference alone to a rest, or Sabbath, in heaven. There may, by accommodation, be found a reference to a heavenly rest. But it must be remembered that the writer of the epistle was likely a Jew, writing to Jewish Christian believers, and here proving to them that the Christian system still taught a Sabbath-keeping in the Church of Christ as they kept a Sabbath in the Jewish Church. And the Greek word *Σαββατισμος*, when truly rendered, reads there "remaineth," or is left, a Sabbath-keeping for the people of God in the Christian Church. Several Greek Lexicons which we consulted, all define the word *Σαββατισμος* as "there is left a keeping of a Sabbath to the people of God." Thus the Hebrew Christian was instructed that Christianity did not leave out of its teaching the injunction, "Remember the Sabbath day to keep it holy," although this is the only place where the word *Σαββατισμος* occurs in the New Testament.

By the total abrogation of the Jewish changing

Sabbath, after the crucifixion of our Lord, and by effort to construe the word *remaineth* to mean something awaiting us in the future, at the close of life, many try to make it appear that the passage has no reference to the keeping of a weekly Sabbath in or by the Church of Christ at present. But the word admits of no such meaning, but the keeping of the Sabbath, as at the beginning. "*There is left the keeping of the Sabbath of God for and by His people.*" So the fourth commandment of the Decalogue is as binding still as any of the other commands given by God in the first table or second of the moral law.

But men rebel against God's law, and Romanism seeks to amend it for the selfish purposes of men and the devil, making only part of the day sacred, daring even to change God's law for her own evil doings and purposes. Taking the awful words of God, spoken by Him, amidst the thunders and lightnings of Sinai, she leaves out the second of the ten and divides the tenth to make up the number. No wonder she is a blight and a curse to the people that she thus grossly betrays and deludes.

Nothing, it seems, is more important to us, if we would keep the Sabbath day holy, as to become permeated with a full sense of its Divine authority. Whence has it come, of men, or of God? Christians should here know no open question. All is determined and ruled by the Word of God for them. He who has written upon His Sabbath His new name, has invested it with every sanction of His awful law.

It is His declared will that we should remember the Sabbath day to keep it holy. While there should be no dictation by man to his fellows, there can be found no lack of counsel from God as to our duty to keep the day holy as He is holy.

## IV.—SOME REFERENCE TO SEVERAL WAYS BY WHICH THE LAW OF THE SABBATH IS VIOLATED.

We have been hitherto enquiring after general principles and guidance how the Sabbath may be kept holy, as God requires. Now we come to indicate some of the ways by which people violate the principles of Sabbath holiness as laid down by God for control of the conduct of men. We think we might venture to compress what we have to say on this subject under two heads, viz: *Restraint* and *Exercise*, or by *Rest* and *Devotion*.

The Sabbath and rest of God are synonymous, or rather one idea expressed by different words in different languages. No rest known to man is more profound than sleep for the human body. But it is a most perverted idea that the Sabbath or rest of God means inactivity of body and listlessness of spirit, or that such animalism can be fulfilling the requirement of God in keeping the Sabbath day holy. Such teaching or the adoption of such an idea in practice as the rest of God's command is both disgusting and loathsome, and is prolific of nothing but moral evil. The Sabbath is meant by God, in its right observance, to enoble and lift us into the companionship of Jesus

Christ. Surely it cannot be prostituted to earthly and carnal ends and objects without violating the great spiritual nature of God's law. Surely the Sabbath day, on which Christ arose from the dead, is not to be employed in brutish sleep for the body by those who seize upon that day for taking their own pleasure or employ its hours in the lethargy of animal sleep, or in following our own pleasures as the proper method to commemorate the creative works of God, or the glory of the resurrection power of Jesus Christ from the dead for our justification. Do such people in such use of the day follow the example of Jesus Christ, who crowded the Sabbath hours with acts of devotion to God and beneficence to men?

It is required by God that we speak not our own words on His holy Sabbath, and yet perhaps there is no way by which professing Christians more surely or more easily violate the Sabbath law than by secular conversation of worldly business on the Sabbath day. Multitudes of well-meaning professors of religion are constantly guilty of this direct breach of God's law. We would here enquire, Does God require less of us in observance of His law, as Christians, than He did of the Jewish church of old? Yet He demands that we speak not our own words nor think our own thoughts on His holy day—not our holy day. In such conversation on business or pleasure, we seldom, it may be, enquire if such conversations are in the line of keeping the Sabbath day holy. Following such conduct, wherein do we differ from those

who mind the things of the world, its amusements and revelry, on the Sabbath day. To talk of the affairs of the neighborhood, the fashions we observed in church on strangers, all these are simply the conversation of the natural man, and unbecoming the Christian who, by the very name he claims to be known, insults the Master by such conduct on the Sabbath.

Sunday visiting is another fruitful source of this worldly form of violating Sabbath law, not only by this misuse of the holy day, but adding the hypocrisy very often of pretending they went to church once in the day while they spent the remainder of the day taking a walk with their friends or conversing on business in which they happened to feel interested. How can such pretend that they keep holy the Sabbath day? Those who practise such conduct and those who receive such visitors generally contract habits of living which ill comport with the purposes of holiness which God demands. Such visiting on the Sabbath generally arises from a worldly habit of life, producing a lazy monotony of Sabbath dulness. Such having no desire for worship in the house of God, they seek for some change by visiting their friends or neighbors. The children of such families have an evil and irreligious example set before them which will bear fruit of moral evil in after days, perpetuating a family life subversive of pure social life in a community. Analogous to Sunday visiting is taking Sunday walks or drives on God's

holy day. These promote conversations on objects seen or about people they meet. If those walks or drives they indulge in, are not taken from necessity, the Sabbath law of God is unquestionably against them, not only as to their spirit and purpose, but directly in using the animals in contravention of God's command.

A walk, however, may be expedient or inexpedient according to the circumstances, and may encourage devotion; but the admission must be conditioned. Pretending to worship God in nature while we neglect the sanctuary worship where His way is declared to be found, but aggravates the sin. Walks and drives are generally taken among crowds whose deportment proves they are lovers of pleasure more than lovers of God. Does such pleasure, taken on the Sabbath, promote holy devotion to God on that day?

Another form of Sabbath violation is found in reading political newspapers on that day, or the latest novel, traversing God's laws, loving these pleasures even after coming from God's house on His holy day. In heart and act insulting Him to His face. Such conduct is simply revolting to the instincts of any person whose Christianity is something more than a name. If parents professing godliness, or even as members of a Church, took their children to the worship of God on the holy Sabbath, and after dinner these children see them take up a daily newspaper or novel to read, or worse, if it can be, they hear talk at

table or in the parlor in the afternoon, of the fashionable dresses worn that day, will such training result in reverence in the child's mind for the Lord's day? Will it not rather become a lesson to children of the formality and hypocrisy of religion. This private kind of violation of God's day, prevalent as it is among professed Christians, is most offensive to God. We take it that it can only be checked by awakening the conscience to the enormity of the sin.

This teaching, we suppose, will be termed by the loose and wordly crowd of so-called Christians, *Puritanic*, that cannot be carried out or endured. It is said, we answer, that Christians are to imitate Christ, and there cannot be two questions or opinions as to the sort of a life which He led, as shown above. He came not to destroy or traverse the law, but to fill it full in His conduct as it demands. It was not that He preached an unpopular austerity. This had been done before by a Grecian philosopher, and was as little relished as the preaching of Christ. "The point at which Christ began to preach, because He was from heaven, was in the attack He made, not on vice, but on virtue, and they hated Him for it, because He not only lived the law of His Father in its freedom, but hated Him because of His teachings." He interfered with the standards of virtue, of *virtue* they had set up and with which they were pleased, and considered lawful and good. It seemed to be the office and work of Christ to take His Father's law—and this distinguished Him as Christ—and use it (the law) so

in life and teaching as to convict the respectable and upright gentlemen and ladies of His day, of idolatry and stubbornness of heart, because instead of aiming to conform to God's will and law, they were constantly aiming to conform to what the world would accept, and finding methods of their own in keeping what they were pleased to term the law of God, and according to their own views of what it should demand. This is what human society is now doing. Hold what theory you please about Christ's intercourse in human society on Sabbath or week days—that He mingled with any of them, not because He liked their company or relished their good cheer, for His life was one of incessant opposition to the clever men of the world and the common sense of the public opinion of His day. His life was the light of men, and should be the pattern of the Christian's life in obedience to God, doing good to the souls and bodies of men. The plain truth is, that the demands of God to keep holy the Sabbath day seem to us too big to be obeyed, and instead we make what may be called the common sense of the world the rule of life and conduct in Sabbath-keeping.

One of the worst forms of Sabbath desecration is found in the running of trains on our railroads on the Sabbath. In attempting to suppress this form of Sabbath violation we are encountered at once by rich corporations, whose connections and competitions with other railroad systems increase the difficulty of its suppression. In England the Hastings and Lord's

Day Association of Britain in one of its late reports says: "To the Christian patriot the thought is humiliating, that whereas it is found that on six of their great lines of railroads there are 1,403 passenger trains and 342 freight trains running on the Sabbath, in the United States, out of 124 railroad companies who last year made returns to the New York Sabbath committee, sixty-five companies ran no trains at all on the Lord's day, and the remaining companies ran 177 passenger and 42 freight trains on Sunday." Since this report was published, however, trains have multiplied on both sides of the sea, and our own Grand Trunk road and the Pacific are closely following suit. The above-mentioned Sabbath committee declares that the peril is great from this source, and the violation of Sabbath law is increasing and fast becoming more and more serious. Tens of thousands of men observe no Sabbath at all, and this is growing in these countries to the great and abiding danger of law and moral order. The deprivation of worship and the violation of domestic relations are producing and working the greatest evils in family life, not only to the men themselves, but to their children, and by consequence to the community at large.

In 1876 the State Legislature of New Mexico passed a very good Sabbath law, suppressing all Sabbath games and public amusements on the Sabbath day, and for a length of time we had a change, says an authority of that State, which was wonderful in the great difference wrought. No open shops. Stores

all closed on Sabbath. But in 1881 came the railroads, and with them all their filth of Sabbath breaking which they generally bring, and they wiped out our Sabbath law, and now all sorts of Sabbath-breaking is carried on, both public and private, and murders and drunkenness are in full blast. In the British Isles the same results have followed railroad Sabbath violation.

What do railroad employees think of this Sabbathless business? A few years ago some four hundred locomotive engineers petitioned Mr. William Vanderbilt for the cessation of Sabbath labor. After pointing out how Sunday running of trains had become a great hardship, they continued, "We have borne this grievance patiently, hoping every succeeding year that it would decrease. We are willing to submit to any reasonable deprivation, mental or physical, to assist the officers of the company to achieve financial triumph; but after a long and weary service we do not see any sign of relief. Our objections to Sabbath labor are: First—This never-ending labor ruins our health, and prematurely we feel worn out and old men, and we feel inability to perform our duty. Secondly—That the customs of all civilized countries, as well as laws, human and Divine, recognize Sunday as the day of rest and recuperation of physical nature. Notwithstanding that other periods of rest might be arranged for us on other days, they would exclude us from all church and family privileges that other citizens enjoy. Thirdly—Nearly all of us have children, and we

desire for our children that they become good men and women; but we cannot help seeing that our example in ignoring the Sabbath day has a very demoralizing effect upon them. We also contend from what we know that the best interests of the companies would be served if such an arrangement could be granted."

The request of these four hundred men was at once refused, and the civil and religious rights enjoyed by the members of these companies were denied to their employees. The railroad men, it can be abundantly shown, feel bitterly the curse of such tyrannical slavery. Says one of them, "Sunday is our saddest day." Here is a lesson for Canada from the United States. Let us hear what railroad managers have to say in regard to Sunday railroad work. The following is a letter from the President of the Louisville, New Albany and Chicago Railway.

Louisville, April 19, 1883.

To John McLeoud, Esq.,
General Sup't. of L., N. A. & C. R. R., Kentucky.

"Dear Sir:—In the future operations of the Louisville, New Albany and Chicago Railway, it is directed that so far as possible no work be done on trains, or trains to be run on the Sabbath day. You will, on May 1st, stop all trains on the Sabbath except the evening passenger train, some questions in regard to mails having arisen; and if this train is not required, I shall issue a further order concerning it. In case

of perishable goods or live stock it may be necessary to do some work, but you will avoid this even, where it can be safely and properly done. You will, in future, run no excursion trains on Sunday of any kind. This order applies to camp-meeting trains. If Christian people cannot find other places for worship, this company will not violate Sabbath law, Divine and civil, and deny its employees the essential rest of the Sabbath to carry them to camp-meeting grounds. I am also informed that a number of the company's employees have conscientious scruples against any work on the Sabbath day. There are others who are, or do not feel so strongly on the subject. Under no ordinary circumstances must any employee, who objects on the the ground of religious convictions, be ordered or required to do any service on the Sabbath. If any difficulties arise in the execution of this regulation, you will please report them to me for consideration, and you will also notify the employees of this right, on conscientious grounds, to be fully protected in the observance of the day of rest. I remain

"Yours truly,

"BENNETT H. YOUNG, *President.*"

Mr. Young also wrote to the *Railway Age* newspaper that the laws of God and man are conclusive on this point, forbidding labor on the Sabbath day, and every railroad manager operating a road on that day violates human and Divine law, and by forcing his employees to do the same, sets before them a

continual example and practice of the disregard of the highest obligations. It is said even by those railroad men observant of the railway Sabbath desecration and its influence, that it has effected the direst results in producing the worst forms of immoralities in cities and towns where before the vilest forms of vice were at least hidden or unknown. Why do not the Christian churches arise in our Christian and moral might and put down this open violation of Divine command and of human rights Divine? Let us arise and agitate this question in earnest, and as we ought before God, and we shall prevail.

I must now bring this paper to a close by saying that we lay before you our own convictions on this important subject. We conclude with the earnest hope that the Methodist Church from her pulpits will at once join hands and hearts with the Dominion Sabbath Lord's Day Alliance, in agitation for the suppression of all public works and railroad employment in Sabbath-breaking, or violation of God's day of rest and worship, as demanded by His law and appointment.